771 has its god; there are patron gods for pharmacists, rice traders, carpenters, tailors, musicians, etc. There are household deities for the door, the well, and the hearth. For child-bearing and child-upbrining there are specific gods. There are gods of longevity and happiness. In short, there is a god to correspond to each and every human need. It is inevitable that beliefs as general as these result in superatitious practices.

• 775 The conception of a realm of the dead (Yin-chien) as contrasted with the world of the living (Yang-chien) includes a hell after death, judgment, reward, or punishment, and transmigration into another living form as punishment or entry into paradise as reward. It is generally believed that a person after his death will go to the realm of the dead where Ch'eng-huang-yeh [the Judicial God] will send him to Yen-lo-wang [the King of Hell]. The King will try each case with impartial care, sending those who have done good deeds to the Paradise of the West (the Buddhist Paradise) and give adequate punishment to those who have done evil. The seriousness of the offense determines whether the person is to be re-born as a new person or as a lower creature, say, a water buffalo or an insect. The punishments imposed are cruel, and those who have sinned may be boiled in oil, cut in half, or have their tongues

775 removed.[12]

After death, the souls of one's ancestors are believed to live in Yin-chien, where there prevails the same set of moral and economic values that govern the living. The descendants 779 are considered unfilial if they fail to worship their ancestors or do not consecrate periodic sacrifices to make the dead happy in Yin-chien.[13] The dead are considered a part of the family, determining the fortunes and misfortunes of their descendants in strict accordance with the amount of filial piety shown them. Some families build temples for the worship of their ancestors. Of the dead who have no offspring to worship them, most become lost souls wandering the universe as malevolent spirits and have such a strong influence on the living as to be assumed the cause of their misfortunes.

III. RELIGIOUS PRACTICES

793 Awe of the universe intermixed with Taoist sorcery results in one thousand and one strange practices among the less-educated people. Religious practitioners, mostly of the Taoist order, serve in the invocation of gods and spirits, communication with spirits,

12. Masuda, op. cit., pp. 54-60.
13. Ibid., p. 63.